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THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wm.

WANTED at this office, ten copies of the weekly Cynosure of October 16th. We shall be greatly obliged to any who can send us this number.

ANOTHER WRA-SHIP LUNCHEON
MANNED IN PART BY QUAKERS.

At the same time we insert below the resolutions on political action, which were adopted unanimously and earnestly. There is a religious revival among the Friends who predominate in that vicinity. We held our last session in their meeting house. The house was well filled in spite of the snow-storm, and the truth had free course, ran and was glorified.

I also found another family of Blacks represented by William Blanchard, Esq., of the society of Friends, born in the pine woods of North Carolina, who now received his first introduction to our cause; an able, clear-headed man who will do us much good I trust.

2. We believe that a government refusing to recognize God, would be government for brutes and not for men and if a godless government would punish such crime, it must do so as men slaughter.

5. We believe that selling and drinking intoxicating drinks is wrong for men in health, and that public drinking should be suppressed by law.

Cynosure and oblige all who read it and myself especially! It was a very pleasant surprise to me. I did not expect it. There must be a good time coming. But let it come! E.J.C.

Beizing pardon of our senior editor we advise all who can to get and read the article in the *Journal*.

The theory of all these insurrections is one, and the aim one. viz: that leaders may revel and riot in secret vices, supported by their dupes. Gen. J. W. Phelps, who commanded under Butler at New Orleans, has translated from the

Gur thanks are due to all who take the pains to renew promptly, and especially when a new name is sent also.

The State Convention at Ripon.

4. That among the moral, social

to not *pretend* to deny, he showed very clearly that Masonry is a "conscience crusher." In giving the biography of Masonry, he showed that the claims of

55 conts he could take the first three
degrees in Masonry. He replied that
he had already taken seven degrees in
the natural way; and that I had been

be sent post paid on Receipt of \$1.
Address, W. J. SLUEY,
DAYTON, OHIO.

Light on Freemasonry,
BY ELDER D. BERNARD,
with an appendix revealing the mysteries
Only sells under \$30 pages Cloth will be sent
any address post paid on receipt of \$2.00.
The first part of the above work, *Light*

The Christian Cynosure.

[Cincinnati, Thursday, Dec. 11, 1873.]

CHAS. F. BLANCHARD, Editor.
REV. A. L. HAST, Associate Editor.
H. L. KELLOGG, Ohio Editor.

THE CHRISTIAN CYNOSURE is devoted to the publication of news, and of all that is of interest to the Christian community. It is published weekly, except on Sundays and public holidays, and is sent to all subscribers on receipt of the price. The Ohio Editor, at 11 Walnut Street, Cincinnati, Ohio, is the only one to whom communications should be sent.

WANTED.—All the Cynosure office as soon as possible three hundred postal cards or letters from subscribers whose name was out during the months of Sept., Oct. and Nov. We hope you will renew your subscriptions. If you like to do so, but are not quite ready to send the money now you will please send it as a card stating this fact.

Our Next Anniversary.—Rev. Mr. Crooks wrote us some while since that the county meeting would that week decide on the place; but it seems that meeting referred to the State Association, held at the given place. At this writing we have not received the notice of that body on our National Anniversary, though we learn they had an excellent meeting with the single exception of our dear brother, President Woolley, who was absent. At such meetings, we "kick from overwork." This must not be. His life is too precious to be hurried on in an hour. Meantime, just as soon as local committees at Springfield inform us, our readers shall know about our next Anniversary, and the most vigorous measures possible will be taken by the National Committee.

NATIONAL RATIFICATION.—HON. FRANK GILLETTE.—A very able paper from this gentleman will be found in the present number, taken from *The Hartford Herald* (Conn.). It is a reprint of *Christian Statements* from Philadelphia, and other papers advocating a national recognition of Christianity, with the single exception of our dear brother, President Woolley, who was absent. At such meetings, we "kick from overwork." This must not be. His life is too precious to be hurried on in an hour. Meantime, just as soon as local committees at Springfield inform us, our readers shall know about our next Anniversary, and the most vigorous measures possible will be taken by the National Committee.

Whenever President Woolley has touched any question of reform, he has justified his designation by Leonard Bacon. We are inaugurated at the President of Yale College, in his sermon on that occasion, Bacon called him "An ineffective Professor of Greek."

To the Editors of the *Brooklyn Times*.—The friends of Christ who dread the influence of the secret orders in this country, view with deep anxiety any symptom of distraction or division in the church of the United Brethren in Christ. The late and lamented, made up the Christian religion, and the lodge; and to modify your rule to change your laws in the presence of the enemy, and is a concession to the enemy, and a concession to the enemy. We congratulate ourselves and the country for the candor and loyalty with which you meet the craft of the lodge.

The letter of the Rev. D. K. Flickinger, in the *Times* of the 10th inst., is full of alarm. His statement is satisfactory. He has stated the *Truth* one, while he says he votes for prohibition and appears to outsiders other designations or work. And his idea is that the lower order, by excluding Masonry, their mother and model, is conceding the principle and yielding the ground.

The point of importance in this matter is the question of the "secret orders," and whether Christian religious ceremonies, initiations and degrees invented and practiced by Christians and non-Christians together in secret, brotherhood are, or are not, to be tolerated by the churches of Christ.

If the invention of religious and solemn rites be admissible, and rites, too, need to be used, and are used, for the purpose of to show those who do not believe in him, then I see that we Freemasons should be excluded; for their very objects are such acts of worship, their practices are such acts of worship, "charity" brotherly love, and general goodwill to men. And their stripping and swearing candidates and even drinking wine from human skulls, are more than enough to offend the principle of inverting religious be allowed. On the contrary, if religious inventions suited to the taste of ungenerous persons, and practiced by persons who profess no piety, be like

the sin of Aaron, which Moses met with a bloody execution, with the sanction of God; and like the sin of Jeroboam, which is never mentioned but with the brand—"who made Israel to sin." The *Times* lodge, which neither has, nor pretends to have any divine warrant is just as improper as the dening of Sluiker, the Mason endowment, or the ceremony of the *Times* lodge. The *Times* lodge, Rev. Mr. Flickinger's ground are:

1. His proposal to change your preference to those who oppose all religious rites, surrenders the principle of prohibition; going and away to those who will come no way to meet you.

2. It allows your members to hold double connection, worse by half than belonging to two churches; viz., with church and lodge.

3. His voting to exclude Freemasonry is good, but is neutralized by his equivocal position toward the *Truth*, which is for letting the Freemasons in.

4. His proposal to change your present rule for an old one, means, in practice, to let in the Freemasons, or to exclude them. If the first, it betrays the lodge, which has accepted the *Truth* position. If the second, it betrays the *Truth* position. I am perfectly convinced, after conversing with men at or about its office that the *Truth* is satisfied and supported by Masons in the lodge, and life to the lodge, this fact, then its object is to revolutionize, silence and outstrip the church of the United Brethren to the power of the lodge in this cause. Ch. Exr.

THE DEERCH CASE.

This is the whole of it. Years ago Mr. Bowen said Beecher was "a dangerous man in families," that is, he was lewd.

Tilton, on whose non-principles, lewdness, or any other vice, is in the present number, taken from *The Hartford Herald* (Conn.). It is a reprint of *Christian Statements* from Philadelphia, and other papers advocating a national recognition of Christianity, with the single exception of our dear brother, President Woolley, who was absent. At such meetings, we "kick from overwork." This must not be. His life is too precious to be hurried on in an hour. Meantime, just as soon as local committees at Springfield inform us, our readers shall know about our next Anniversary, and the most vigorous measures possible will be taken by the National Committee.

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The publication of this paper brought out the following declaration, giving his reason that Beecher "preached to his mistresses every Sabbath." "A while after this, a paper was published, purporting to be a recollection, given by Beecher, Bowen and Tilton, a pastor, his deacon, and member of his church. This paper which had been long kept secret, is one of the most extraordinary ever drawn by man. It deals with scandals and offenses, real or rumored; which had disgraced religion and the "unspotted" Plymouth church in particular; yet it is a private pulling up of the *Truth* lodge, and having not the remotest allusion to God or his law, to Christ or his church: a mere secret compact.

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Rev. J. L. 2. "The end is not by and by."

"THE ACCURSED THING."

In the Franco-Francon war, French Masonry expelled the Emperor William and the Crown Prince; but German Masons did not expel Louis Napoleon who prevailed and began the war.

In our war of the slavery rebellion, Rev. Morris' "Voice of Masonry," condemned northern Masons for obeying their orders and fighting their "Southern brethren" and began the war.

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Seventh and Eighth avenues, on Tuesday, Dec. 10th, at 7.45 p. m. The public are invited to attend.

The Level and Square.

By N. S. KIRK.

Brother, we level, and the Masonic and fair.

What will your pleasure will you let me know? Will you bid me to travel through tempt and snow?

Just as you will? To Masonic and fair. To meet on the level, and part on the square.

Altho' your spirit—this home has been stolen to you.

I forget that you stole, but bring him this way. I saw how you threw up the sign of dis and Unlatched with you and brother to lodge.

I regret that you stole, but bring him this way. I saw how you threw up the sign of dis and Unlatched with you and brother to lodge.

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From Noble County, Ohio.—A Noble Record for a Beginning.

SMITHMAN, Noble Co., O., Dec. 24, 1873.

Editor Cynosure:—Perhaps the readers of the *Cynosure* will be interested with an item of news from Noble County, Ohio. Three or four years since we organized the Noble County Christian Association.

It is perhaps useless to add that the papers already made out were never given by Mr. Gould, and that the situation was immediately given to a man who had several times acted as a teacher, and whose prime excellence consisted in dexterously giving the signs, lodges and grips of the "Secret Brotherhood." The young men then immediately gave, and the church and Christian education is now Principal of Rochester Seminary, Walworth Co., Wis., where with his associates he is doing a noble work.

Letting us issued a call for a county political convention to meet in Caldwell, our county seat. At the time appointed the people met in great numbers, and for numbers and intelligence no convention of a political character in this county has ever surpassed it.

Twelve out of our fifteen townships were represented. Our people were full of enthusiasm and nominated a full ticket for county officers. We did not nominate conservative men, but radical ones; not only in a moral sense, but in a political sense.

Our correspondence was placed at the head of the ticket, and to the best of his ability defended the ticket and the principle of principles adopted by the people.

Legislation and the people of the township; and I think could have given our county have been completely canvassed our vote would have been correspondingly large; we can do better.

Every citizen of our township was an ice-breaker. Our vote came almost entirely from the Republican ranks and their majority in this county is small; consequently every argument every citizen of our township was an ice-breaker.

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so that if he could not have the position without becoming confederate with Masonry in its unfruitful work of darkness he would not have it at all.

This was a useful man was repelled from the lodge by the very men who saw which he had hoped to ensure him.

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circumstances, would have rejected such an offer upon such a ground.—*Sunday Magazine*.

sources of unquestionable authority. Among the subjects treated is the claim of Freemasonry to antiquity, which the writer admits, if it is admitted that the pagans mysteriously, as those of Isis, Eleusis, Mithras, and that these are identical with Freemasonry. He shows that anywhere the initiate constitutes the only ancient Freemasonry, which authentic history gives any credit to. He then gives the character of the ancient Masonry as depicted by the historians, ancient and modern, and gives an extended illustration of the harmful influence in the life of the

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life of three mourning
is now reduced to a sin-
gle that judging from what
is noted is not in a very
prosperous condition. Several causes have
combined to produce this re-
sult among them the ledge influ-
ence is prominent. Obtaining a
wage for his work and had be-
fore some of the most
inhabitants were aware of its
gradually it tapped the founda-
tion of the church and drew them
into its artful toils, until
drunken with the wine of
vice and stupefied with its
sorceries. But there are a
few who have not
knee to Baal," and who
look over the desolation of
after a series of lectures in
favor of the township, the

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clea

Serv'ng two Masters.

The Lodge as It is.
By a Mason, not a Sacerd.

Robinson, Co. Surveyor,	remarks
Yates City, Ill.	micrometer
E. T. Ellett, Assessor in Han-	such a p

"take up a collection." I do

will always judge between
who lays the Holy Bible on
a pile and reads, and those

008.

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rs of our Work.

defend themselves as usual.

tures by Prof. C. A. Blanchard to be given in Ithaca, delivered in Jourell Hall and not Cornell University, as stated in the paper. The first lecture was decidedly embarrassing circumstances were no committee appointed the friends of the cause in the there in total ignorance of the that no proper preparation had made to insure the success of the Professor Blanchard's engaged and the hall rented the office residing outside the who evidently supposed that responsibility ended there.

no bills were posted, the attendance the first night was small. The subject was "Secret Societies," or, as announced in the *Cynosure*, "Who killed Mr. Leggett?" This tragedy is fresh in the minds of the citizens, and, despite a lecture on the subject, undoubtedly has attracted attention had it been generally noted.

The next day handbills announcing the subject for the evening's lecture, "Is a man made a Mason?" were posted nearly every house in the land. The attendance was much larger. A number of students from the city were present and evidently to make a disturbance; an allusion by the speaker to the Kapkappa society drew from these gentlemen (1) hisses and other sounds. The lecturer was obliged to stop several times, the stamp

could not be heard. At the close of the address the young men on the platform presented a resolution of appreciation of the excellent feet and the compliment which they accorded by attending him to his hospitalizing him with on wheels. On Saturday evening, the Professor of the University of the City of New York, by request, the lecture on Coleridge's "The Ancient Mariner" was given at the University of the City of New York, the audience was composed of the students with a few guests, sat in a body, with a sprinkling of Masons among them. At the

minister, there was loud cheering that part of the hall; and the band had hardly commenced when one that suggested the idea that Pandemonium are synonyms.

and left the hall. Professor Ford was repeatedly obliged to make five and ten minutes at business, stamping, bering and from one, left no doubt in the of sensible people as to what birds and beasts are engaged at a secrecy movement. The Professor's big composure and good humoured throughout. When he finally finished these vigilant chambers of secret orders and public disarms in a body and marched to the door, singing, whistling and singing; then marched back and took seats, thereby preventing the remarks from being heard. The Hon. Blanchard spoke of the agency in the statements of the at the investigation in the Leggett's death, one of whom that they were not initiating

While others stated that they implying that some of the witness perjured themselves. After Vice-President Russell, of University, arose to defend the honor of the young men and to recite their contradictory statements. Declaration was that the walk out itself was not properly a part of the inductory ceremonies, although preliminary to them the candidate was taken; and to use his own language, the more careering through the heavens to add to the solemnity of the occasion a solemn oath was administered.

could be revealed to him during initiation. So-Mix Gorge said tonight is doubtless a very important night but wouldn't a great effect be lost on the candidate from the fact of his being blind? The moon is said to exert a influence on lunatics and idiots and men who consent to be led and led around in this manner subject to the same influence as lunatics before named.

Professor Blanchard was escorted to by several friends, followed by the students, who attempted to throw pepper in his eyes, but did not succeed. He had examined Friday evening, but not Saturday was thought no would venture. He was then dispossessed men and the lecturer was entirely at the mercy of the mob. The two policemen who

this world;" and that he is conquering

ior sense than by physical force; as much, so as "spirit is more real than

Thus the speaker proceeds through thirty-four pages of ribald blasphemy, closing up with the following para-

graph:
"This God may seem to be a very

Yes, these scoffers are concerned for liberty, and yet there is no priest-and-king-ridden people on earth whose character and condition they do not laud in contrast with the Christians of these United States. Take the following:

"The peaceful and industrious Chinese, the philosophic Hindoos, the in-

The simple truth is that these revilers so hate "The Lamb of God who taketh away the sin of the world," that, like his crucifiers, they are willing to hail Roman despotism and bid it liberty, if they may but be rid of a Saviour who has died for, and will not tolerate freedom to sin. Barnabas, Beecher, and Woodhall they love. But when Christ is named they cry out and cast dust in the air.

REV. D. H. MULLER'S SERMON—
NO. II.

It abounds in self-contradictions. He represents Masonry as world-wide; not limited by latitude or longitude, not impeded by forms of governments or diversities of colour, languages or religions; and yet he declares that the

¹¹lower degrees require faith in God

be the Almighty, and the higher degrees of the hierarchy, the more they are to be feared. Mahomet expressly expects the homage and obedience of the lower degrees to the higher, and none but Christians can be admitted to the higher degrees, it surely cannot be a universal or cosmopolitan institution. Mohammedans, Jews and Christians are all to be distinguished and ranked in the order, but are excluded from the higher degrees, and yet brought under sworn obedience to the authority of degrees they can never enter without abjuring their religion.

But the truth is, Mahomet requires no homage or obedience from his followers amounts to no homage in the way of the greatest enemies of the cross, who may choose to ascend its topmost rounds. When it professes to be *universal*, it is sincere. It aspires to universal dominion. But such a religion is not a religion for Christians, it contradicts its honest design and undertakes to deceive and ensnare Christians, by a false pretense used in absolute hypocrisy.

Mr. Muller says there is no secrecy

of conscious recognition and yet he says, "It is to be regretted that it is so unintelligible." Which is tantamount to saying that Masonry has a great amount of impalpable secrecy and that it is really no secrecy. He seems to wonder that men are not satisfied that they are fully informed as to the principles and objects of the order, when only some little unimportant signs and pass words are kept back. Does he not know that a suspected house may throw open all its rooms to the scrutiny of a holder of a search-warrant, and not abate suspicion one whit, so long as a single secret is retained? He is not satisfied! The detection of the slightest concealment in such case would confirm the worst suspicions, even in the face of the utmost frankness and innocence. The ostensible and professed principles and aims of the worst conspiracies are almost

ays good. And while any association retains one permanent secret, I dare not how diminutive it may be, made to appear, no wise man will, and no fool can safely, conclude that he is not a member of the association, and the secret is the same. It is the weakness of folly and not the charity of wisdom to believe that they have fully disclosed their principles and aims, while as yet there remains one little permanent secret that is guarded by oaths and death penalties or by affirmations and imprecations. Throw open that last door. Out with that remnant of secrecy, or come out and confess that you are a member of the association that it covers inquiry. If not, and say you there is no danger in having all known, out with it, and don't believe your words by your coin.

Mr. M. says Masonry is not intended to supersed religion or the church; or

Ah, Ben Adhem, as the poet has it, was not religious in the sense of making a profession and attending upon rites and forms and ordinances of the churches. The angel taking the names of those who love the Lord, declined to take his name. Meekly but cheerily Ben Adhem says, "Write me as one who loves his fellow men"—

quoted by infidel moralists as a triumphant assertion of the superiority of their clannish generosity, even as a ground of acceptance with God to the religion taught and practiced in the churches of Christ. And Mr. Muller quotes it with the same exultant air and makes the same application of it, applying it to the clannish and often corrupt favoritism of the lodge. Now if Masonry does all that Mr. Muller represents, not merely securing all moral virtues and kindly charities, which as in Ben Adhem's case constitutes the pur-

Ben Adhem's name leads all the rest,
surely the church is superseded.

Herein is not only self-contradiction, but damnable heresy. The inculcation of a religion of mere ceremonies and feelings, divorced from all sound principle and outward works of justice, purity and goodness, of what value is such a religion? Of Christ's religion this leaves merely the shell. The salt has lost all its seltiness. We were not surprised after seeing this that Mr. Muller says, "If a man cannot rise into a higher Christian life let him be a Mason." Of course your religion cannot raise a soul into the higher Christian life when you have robbed it of the very elements that gave life.

Again, much of this discourse proceeds upon the assumption that whatsoever has the outward form of goodness is good or that actions and characters are not to be judged by the motives from which they proceed. According to Mr. Muller all such scrutiny of motives is the proof of depravity and malignity. Of course if the selfish and unrighteous favoritism of the lodge is not to be accepted as genuine virtue, all scrutiny of motives must be prohibited. If men must maintain that the principles and aims of an association that

ance. There must be answers no doubt, but what might detect hypocrisy. This is the logical result of Mr. Muller's all-confounding clarity when Mæonic virtue is the subject of scrutiny. Is true authority thus blind? By such indiscriminating looseness will the church never discern between the righteous and the wicked, or "put forth the precious from the vile?" Never. Not the world only, but the church itself under such blind teaching will soon come to grope as the blind at noon day, and Christianendom be wrapp'd in dark Egyptian night.

union of saints in which no unbeliever can have any share. But Mackintosh and Muller undertake to extend the love of Christ to all men, whether it be to believers and unbelievers, men of every party and every sect, Christian or pagan, all the same. Not the faith or love of Christ is its basis with him; but a selfish league, a profane, a blasphemous and a bloody oath, of mutual helpfulness, is to be its basis. "Know ye not that the friendship of the world is enmity against God?" Because of this exclusiveness of Christian fraternity, the world has ever hated Christ.

No wonder that with such views of Christ's amazing folly, and the vast superiority of the inventors of Masonry, we should teach men to put their trust in Masonry and not in such an unwise teacher as Jesus the Christ. Speaking of the four-fold helpfulness of Masons to each other, pledged and sworn to on the five points of fellowship, in the Masons' degree, he says, "This inspires and strengthens confidence. . . . A

But ye, that sit up on the throne in
 court with impudent assurance of ac-
 cidental, however guilty, murder and
 of reason not excepted. But is there not
 a better way for a man to acquire
 strength and confidence in his life work
 than by such an unallotted league
 with ungodly men? I felt not written,
 "Trust in the Lord and do good, so
 shalt thou dwell in the land, and verily
 thou shalt be fed," but "cured is the
 heart that trusteth in man and maketh
 his arm." O how pitiable to
 see a minister of Christ thus encourag-
 ing men to "go down into Egypt" and
 man on his broken neck, instead of lay-
 ing hold on the hope that maketh not
 ashamed and the sure promise of
 a life that stands and is not ashamed.

their contagious with diabolical malignity; little popes of all things the vilest; whom malignity would prompt to use the Inquisition and its fires if they dare, which they would do but that the 'orthodox plan of burning for difference of opinion is unknown now.' Thou sayest a man would not steal. But thou steal?"

Elder Newcomer assails the secret orders as an outsider with known facts, and using the authorized publications of the orders and the testimony of seceders. Elder Wilson avows himself to be "an experienced Odd-fellow and a Royal Arch Mason, and know whereof I affirm." He defends both orders, starting out with the admission, that "what is true of Freemasonry is also true of Odd-fellowship, they both stand on equal ground for the same reasons,"—"an important admission"—and a truth.

CHRISTIANS AND SECRET SOCIETIES, is the title of a modest pamphlet on the question, "Can Christians consistently be connected with secret societies?"

A paper read before the Genesee Congregational Association at Gvid, Michigan, Oct., 1873, by M. W. Fairchild, pastor of the Plymouth Church, Lansing. It is a candid, careful review of the evil influence of secret orders of whatever name upon the moral character of the individual, on the family and the church, and derives the plain conclusion that membership in any secret order is not consistent with the

Christian profession. The paper was printed at the unanimous request of the association and has been widely circulated among clergymen in Michigan, and undoubtedly will greatly aid the work of truth.

THE GALAXY for March opens with biographical reminiscences of Tom Marshall, the eloquent but inebriated Temperance. This is withal an excellent memorance story. Sketches of Oau-

ANOTHER WORKER IN INDIANA.—The State agent for Indiana has introduced a helper to the reform who will, we hope, a workman not to be named. Bro. Kiggins shall introduce him:

“Say to the friends that Rev. Wm. C. Owens of Center Point, Clay Co., Ind., (a succeeding Master Mason) has entered the lecture field, and is now making appointments at Westfield and vicinity in Hamilton county, Ind. He is very highly recommended by Pres. Allen and others, and entered the work on urgent solicitation, to work till the Executive Committee of the State Association meets in March. Friends who desire his services for any of our churches, please call on him.”

"Another minister said that a former association 'died of a creed.' Mr. Mitchell then added, and as we think very appropriately, 'Blessed are the dead who die in the Lord.'"

We are glad to make the latter correction in the interest of truth and religion.

—The National Orange adjourned at St. Louis on Friday last. The Boston range was excommunicated and orders given to withhold recognition of that body. The Bostonians felt much aggrieved and threaten to try anew if they are distanced. In the selection of female officers a severe parity was shown toward Mrs. Abbot. It is supposed that on account of her

LEONARD NOTKE: The General Agent will speak this week in Geneseo county, Michigan, and at Alpena, Indiana, from whence he goes to Ohio. The new lecturer mentioned last week as speaking in Medina county, Ohio, is Samuel Hale, Esq., of Mallet Creek. He has been long known in that vicinity as an earnest opponent of the lodge. J. T. Kiggins is still detained at home through the sickness of his family. "Pray for us" he writes. Let the request be remembered.—He also sends the name of a new worker in Indiana, Rev. W. M. Owens, to whom preference is made elsewhere.

Right Reverend C. E. Cheney of the Reformed Episcopal church officiated the other day at the funeral of a gentleman whose remains were afterward escorted to the cemetery by a knight Templar commandery and a royal Arch chapter. For the information of several inquirers, can any one tell us if Mr. Cheney submits to the

The Tract Work.

We suggest to all who have worked for the enlarged circulation of the *Cynosure* without encouragement or success, that they devote themselves to the judicious distribution of Anti-Slavery tracts for a time. Churches, as those opposed to secretism, do not (in many instances) keep their members enlightened on this subject. Every dollar contributed to the tract and cause double. (See notice in other column.)

The following letter shows a good way to work. The cause needs hundreds of such laborers.

OTUMBEHO FALLS, GLO.
MAY 25, 1852.

YOUNG MEN OF AMERICA,
Your issue of January last is received; no package of tracts. Accept my most sincere thanks for the tracts. Be one "Young Men of America," is

the three others at the same place, have been taken to the left, and have but half supplied the villages. I could and would distribute three or four hundred more. I think you are already taking hold, causing considerable talk. I think they have been so long in the habit of being done already. I make no distinction, leaving them at the houses or shops of Maconne freely. I tell them of teaching Maconne to the ladies and families. Occasionally a Maconne comes to see them, and they give them the Cabl-Tor" and tell him to go on. Now, taking advantage of your generous offer to "send for more," I hereby comply. If you can send me more, they will be very thankfully received. I will distribute all the more you will send me in this and the adjoining towns, and I believe they will be productive of good, and perhaps enable me to obtain a few more numbers.

Cynosure. Yours truly,
H. A. SHELTON.

THE FREE TRADE PLANK.

E. A. WASHBURN, DENVER, Col.—In favor of nominating candidates for the offices of President and Vice-president, but am satisfied that your free traders' plank had better be dropped. There are many thousands who are unalterably opposed to secret treaties but who will not vote for the free trade felony" under any circumstances. The opposers of free trade are less noisy than its advocates, but they comprise a majority of the American people; and any party that makes free trade an issue will break down under the burden.

The suggestion of an eminent gentleman and ex-Senator on this article of our storm, that free trade be adopted so that it is reciprocated by other nations, would relieve the case materially in the minds of these friends. It must also be remembered that the Anti-Monopolists and farmer's conventions are decided very generally for free trade.

The Question of Fellowship.

To the *Editor of the Christian Cy-*
cle:—

for some time, and as far as it
its secretions I would endorse every

pendence of T. S. La Due, and another, who, after being careful to particularly mention the M. E. church, seems to have been ashamed to sign his name, was written more with a purpose to hurt the interests of the M. E. church, than to expose secretism. Is not a Christian spirit? Were those articles written under the influence of the Holy Ghost? I believe they were written under the influence of a sectarian spirit, more so than under the influence of the Holy Spirit; and that a motive more "pure motive" would be admissible for both to practice.

T. S. La Due tried to have all the orders of the *Cynosure* believe that he belonged to the M. E. Church, adhere to lodge, when he declared that

P. E. was afraid that Bro. Riley would open his mouth against the "In- of the Beast" which the devil has up in the M. E. church; but pro- nounced better; and I can assure that later than there are no many hearts warming warm for the anti-secret cause of the M. E. church as there are in any other church. In the above declara- of T. S. Lu Due he does not at P. E. or a conference, or a part of the M. E. church, but the entire Episcopal Methodist; not the mem- bers, but the foundation.

It seems to me that to the careful reader, Bro. Riley's plan for seceding from the M. E. church is a very poor one, especially with those acquainted with Methodism; for even if his P. E. or his own church, or even his church as a Mission, he could have appealed the annual conference; and if he was not satisfied, he had the right to

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